A U M

Then the lord of all creatures said to those assembled together: "You are all greatest and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is but one, and I only am that, but accumulated in numerous forms."—*Anugita.*

THEOSOPHY

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ON THE SOUL OF MAN*

BEING THE REPLIES TO TWO OUT OF FORTY QUESTIONS, BY *Jacob Behmen,* IN THE YEAR 1620. FROM THE TRANSLATION MADE IN 1647.

TO THE EIGHTH QUESTION:

After what manner doth the soule come into the Body of Man?

MY BELOVED FRIEND: I understand this question to be meant concerning its propagation; for Moses telleth you how it came into Adam, and we have declared that before; but if you ask concerning its propagation, how it cometh into a childe in the mother's wombe, we must put on another habit.

2. You know what is written in our third booke very punctually and at large, with many circumstances concerning its propagation; how Adam was created one Image, he was both man and woman before Eve; he had (within him) both Tincture of the Fire, and of the Water; that is soule and spirit; he should have brought his similitude out of himself, an image of himself, out of himself by his imagination and his owne Love, and that he was able to do without rending of the body.

3. For, as we have mentioned before, the soule had power to change the body into another forme, and so also it had power to bring forth a twig out of itself, according to its property, if Adam had stood out in the Triall.

4. But when he imagined according to the Omnipotence, and let in the spirit of this world into the soule, and the serpent into the Tincture, and tooke a longing in himself after the earthly fruite, to eate of evill and good, then also his Tincture conceived such an image as was half earthly; viz: a monster, into which also

* This article was first printed by William Q. Judge in *The Path* for August, 1886.

the Turba (the gross lower elements), then instantly insinuated itself and sought the limit (that is, filled it as far as possible).

5. And so the noble image was found in the earthly, and then destruction and death began, and Adam could not bring forth, for his omnipotence was lost.

6. And should indeed have ever been lost, if the heart of God had not instantly turned itself with the word of promise, into Adam's soule; which did so preserve it, that its image must perish and the soule must sinke downe with the heavenly body through death into the new life, where its spirit will be renewed againe.

7. And thus Adam in impotence fell asleep; and then the second creation began, for God tooke the Tincture of the Water, as a twig out of Adam's soule, and a rib out of Adam, and halfe of the crosse that was in Adam, and made a woman of them.

8. As you know that the woman hath the one halfe crosse in her head, and the man the other, for the spirit of the soule dwelleth in the head, in the braine, out of which spirit God hath taken a twig (*viz:* a childe out of the spirit of the soule of Adam) and hath given it to the woman.

9. And hath given the tincture of the water to her, that she should not bring forth Devills, and the man hath the tincture of fire, *viz:* the true Originall of Life.

10. And therefore the woman hath gotten the matrix, *viz:* the tincture of Venus, and the man hath the tincture of fire: understand, the woman hath the tincture of Light, which cannot awaken Life—the Life ariseth in the tincture of fire.

11. And so it cannot be otherwise now, but that they must propagate as beasts doe, in two seeds: the man soweth soule, and the woman soweth spirit; and being sowne in an earthly field, it is also brought forth after the manner of all beasts.

12. Yet nevertheless all the three principles are in the seed, but the inward cannot be knowne by the outward, for in the seed the soule is not living: but when the two tinctures are brought together, then it is a whole essence: for the soule is essentiall in the seed, and in the conception becometh substantiall.

13. For so soon as the fire is struck upon by Vulcan, the soule is wholly perfect in the essence and the spirit goeth instantly out of the soule into the tincture, and attracteth the outward dominion to itself, *viz:* the Starres together with the Aire.

14. And then it is an eternall childe, and hath the corruptible spirit also with the *Turba* cleaving to it, which Adam tooke in by his imagination.

15. Then instantly the Turba seeketh the limit in the spirit of this world, and will enter into the limit, and so soone as the soule hath its life, the body is old enough to die: and thus, many a soule perisheth in the Essence,[1] while it is in the sulphur in the seed.

16. But that you may perceive that the man hath the tincture of the fire, and the woman the tincture of the light in the water,

[1] This is also an ancient Hindu doctrine laid down in secret books.—[*Ed. Path.*]

viz: the tincture of Venus; you must observe the eager imagination of both towards one another: for the seed in the essence eagerly seeketh the life, the masculine in the woman in Venus, and the feminine in the fire, in the originall of life in the man: as we have very cleerly demonstrated in the third Booke, and therefore we refer the reader thither.

17. And we answer here, that soule cometh not at all into the body, or is breathed into it from without, but the three principles have each of them its own artificer: one worketh with fire in the centre, and the other maketh tincture and water, and the third maketh the earthly *Mysterium Magnum.**

18. And yet it (soule) is not any new thing, but the seed of man and woman, and is onely conceived in the mixture, and so onely a twig groweth out of the tree.[1]

TO THE ELEVENTH QUESTION:

How and where is it seated in Man?

A thing which is unsearchable, and yet seeketh and maketh a ground in itself; that hath its originall, and seat in its first conception, where it conceiveth itself in itself: therein is its limit, *viz:* in the most innermost, and it goeth forth out of itself, and seeketh forward, where then it always maketh one glasse according to the other, untill it finds the first again, *viz:* the unsearchable limit.

2. Thus also is the soule, it is in God conceived in the heart, and the word which conceived it was in the heart, *viz:* in the centre; and so it continueth in the figure and in the seat, as it was comprehended by the *fiat;* and so it is still at this day.

3. It dwelleth in three principles: but the heart is its originall; it is the inward fire in the heart, in the inward blood of the heart; and the spirit of it which hath a glance from the fire is in the tincture: for it is cloathed with the tincture, and burneth in the heart.

4. And the spirit moveth upon the heart in the bosom of the heart, where both principles part themselves, and it burneth in the tincture in a brimstony light: and diffuseth itself abroad into all the members of the whole body: for the tincture goeth through all the members.

5. But the true Firesmith in the centre—master workman—sitteth in the heart, and governeth with the spirit in the head where it hath its counsell house, *viz:* the mind and senses, also the five chief counsellors, *viz:* the five senses, which arise from the five spirits of understanding, as we have declared in our third booke; and in our second, and in our first.[2]

6. The soule is indeed seated in the inward principle, but it moveth even in the outward, *viz:* in the starres and elements, and

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* See his *Clavis,* written in 1624.—[*Ed. Path.*]

[1] It is important to remember that Behmen gave the name spirit to the lower soul and *soul* with him meant what we call *spirit.*—[*Ed. Path.*]

[2] *Threefold life; Three principles;* and *Aurora.*

if it be not an ape, and suffer itself to be captivated, it hath power enough to rule them, and if the soule plungeth itself into God, the outward must be obedient to it.

7. And if it cometh againe into the outward, riding upon the chariot of the bride, and so have the Holy Ghost for an assistant, no assault of the Devill is of any consequence, it destroyeth his nest, and driveth him out, and he must stand in scorne and shame.

8. And this is our answer to this question; but it must not be so understood as that if a man be beheaded, and so his blood gush out and the outward life perishes, this reacheth the soule and killeth that; no, it loseth one principle indeed thereby, but not even the essence of that principle, for that essence followeth it in the tincture, in the spirit, as a shadow.

9. For the outward essence reacheth not the inward in the soule, but onely by the imagination; there is nothing else in this world, no fire, nor sword, that can touch the soule, or put it to death,[1] but onely the imagination; that is its poyson.

10. For it originally proceeded from the imagination, and remaineth in it eternally.

GEMS FROM THE HITOPADESA*

BEHOLD the difference between the one who eateth flesh, and he to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!

A man should not form any acquaintance nor enter into any amusements with one of an evil character. A piece of charcoal, if it be hot, burneth; and if cold, it blackeneth the hand.

He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where there is a splashing of dirt, it is good not to meddle, and to keep far away.

By the fall of drops of water, by degrees, a pot is filled; let this be an example for the acquisition of all knowledge, virtue and riches.

Although a gem may tumble at the feet, and a piece of glass be worn upon the head, yet, at the season of buying and selling, glass is glass, and gems are gems.

It is not to be suspected of a man, whose life hath been spent in noble deeds, that his reason is lost when he is only involved in trouble. A fire may be overturned, but its flame will never descend.

Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.

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[1] See *Bhagavad-Gita*.—[*Ed. Path.*]

*This article first appeared in *Lucifer* for June, 1891.

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SPIRITUALISM*

A "Spirit" Testifies on Materializations.

LAST month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal.*[1] As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka.*

The *séances* used for this article were reported by the *R. P. Journal,* beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said:

Question.—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

Answer.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, con-

* This article was first printed by William Q. Judge in *The Path* for January, 1894.

[1] Inadvertently, in the December article the name of the medium was given as "Hollis Billing" when it should have been "Mrs. Hollis."

trolling it by strong will-power. There are also other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query:

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance* are newly materialized; *the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose? Another point: the materialized form shown *never belonged to the physical part of that spirit;* such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said:

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied:

No: such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said:

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . . call this emanation a magnetic light . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconvictions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism,

but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of "spiritualism" to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(*a*) That no "materialized form" is the form of the spirit claiming it.

(*b*) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(*c*) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(*d*) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(*e*) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(*f*) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(*g*) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and

forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of "psychological tricks."

(*h*) Referring further to (*c*) we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

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THE ANGRY TREE*

In Australia there grows a species of acacia commonly called the "angry tree." It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly like a little pig's tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattle-snakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

STUDIES IN ISIS UNVEILED

VI.

MAGIC AND MAGICAL POWERS.

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

IS it too much to suppose that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of Festus, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. Because the champions of Spiritualism have in their fanaticism magnified its qualities and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible where we have no model to forge after. The fanaticism of Spiritualists is itself a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. *That phenomena are actually witnessed, mysterious in their nature —generally and perhaps wrongfully termed spiritual—it is now idle to deny.* Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science.

True, the great majority of "spiritual" communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespere, Byron, Franklin, Peter the Great, Napoleon and Josephine. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespere and Byron had become chronic inebriates; and Voltaire had turned an imbecile. The huckstering about of pompous names

attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating on the surface.

It is easier by far to deny the reality of such manifestations than to find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself—the existence of which most of them deny—unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretense to science. The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man—physiological, psychological, and *divine*—as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call God, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them.

The ancient philosophy affirmed that it is in consequence of the manifestation of that Will——termed by Plato the *Divine Idea*—that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they

are called, although to their creator they are as real as any visible object to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a Magician. The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiseled in ether by the sculptor; the palaces and castles built in the air by the architect—all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? We may find our profit in comparing this boasted modern science, this improved modern theology, with the "Secret doctrines" of the ancient universal religion. *No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.* We hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed. "The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the con-

trary, *can summon and dismiss spirits at will;* can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies." Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. Apart from natural "mediumship," there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few. The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross. The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers. There was no real danger to him whose mind had become thoroughly spiritualized. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.* When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit,* if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit,* which is *one* in its essence, for the least particle of it represents the *whole;* and that matter is but the concrete copy of the abstract idea, after all. From whatever aspect we view and question matter, the world-

old philosophy that it was vivified and fructified by the eternal idea, or imagination, is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity.

Magnetism is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized. Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitionally perceive the alpha and omega of the great mystery. Magic, as a science, is the knowledge of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice. The corner-stone of Magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or Wisdom. To sum up all in a few words, Magic is spiritual Wisdom; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a prenatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given. The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

It will naturally be asked, to what practical issue this book tends. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries. We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment

are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, v; i, x-xi; i, 40; i, 41; i, 45-6; i, 49; i, 61; i, 62; i, xi; i, 42; i, 218; i, 320; i, 367; ii, 118-19; i, 244; ii, 635; i, 384; i, 396; ii, 610; i, 282; ii, 588-9; ii, 590; ii, 634.

A GERMAN MYSTIC'S TEACHINGS*

IN the last three numbers of the *Path* we have given a story by the German Mystic Kernning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Caroline illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognise the cause of the clouds, we will be unable to dissipate them. But Kernning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make a practical application of what they knew. There are many cases to-day in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsesser out as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kernning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the following as a note to the last story in order to try to show its theosophic meaning.

The conversation about "mantrams" between the Sage and the Student in the *Path* for August[1] involves an occult truth so important that it is worth while to recall that the power of mantrams is recognized by the school of German occultists represented by Kern-

* This article was first printed by William Q. Judge in *The Path* for October, 1888.
[1] See *Conversations on Occultism*, reprinted in THEOSOPHY for November, 1913.

ning. Readers of the *Path* who have attentively read "Some Teachings of a German Mystic" have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the "spiritual rebirth," by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantrams, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless "medium" who is obsessed by elementals and elementaries that make life a torment and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self—like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it—, has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, "right motive" must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as "mediumship" has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other's will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *akasa,* than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, "The Freemason," Kernning gives a good explanation of the power of mantrams, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of India, and therefore must

be wholly nonsensical! Says Kernning: "Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty."

PROVERBS FROM LUCIFER*

It is requisite to defend those who are unjustly accused of having acted injuriously, but to praise those who excel in a certain good.

Neither will the horse be judged to be generous that is sumptuously adorned, but the horse whose nature is illustrious: nor is the man worthy who possesses great wealth, but he whose soul is generous.

When the wise man opens his mouth the beauties of his soul present themselves to the view, like the statues in a temple.

Remind yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavour to obtain this greatest good.

Be sober, and remember to be disposed to believe, for these are the nerves of Wisdom.

It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

You will not be in want of anything which it is in the power of Fortune to give and take away.

STOBAEUS.

* These Proverbs were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ELEMENTALS*

By H. P. Blavatsky.

(Concluded.)

EVERY organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are "spirits" implies that there is a diversity of "spirits"; for men differ, and human "spirits" are but disembodied men.

To say that all "spirits" are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called "spirits" at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the "psychomatics" of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:

Yes, but we know them to be *bad bhûts* [spirits, or rather, the "empty" ones, the "shells"], . . . good ones can hardly ever appear at all. They are principally the *spirits* of *suicides* and

* This article first appeared in *Lucifer* for October, 1893.

murderers, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favourable to them, they seduce the feeble-minded and tempt others in a thousand different ways.*

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:

The *soul,*[1] having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.[2]

Though spiritualists discredit them ever so much, these nature-spirits—as much as the "elementaries," the "empty shells," as the Hindûs call them—are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton's "Dweller on the Threshold" is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher.*[3]

The Christians are very wrong to treat them indiscriminately, as "devils," "imps of Satan," and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,[4] for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."[5] Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

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* Görres, *Mystique,* iii, 63.

[1] The ancients called the spirits of bad people "souls"; the soul was the "larva" and "lemure." Good human spirits became "gods."

[2] Porphyry, *De Sacrificiis.* Chapter on the true Cultus.

[3] Chap. lxxx. vv. 19, 20. "And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] . . . they locked their doors after them, and God ordered the Sulanuth . . . [a *sea-monster,* naively explains the translator, in a foot-note] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

[4] *Strom.,* vi. 17, §159.

[5] *Ibid.,* vi. 3, §30.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the "silvery spark," observed by Dr. Fenwick in Margrave's brain (in Bulwer Lytton's *Strange Story*), and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person at a spiritual circle, by being materialized. In his *People from the Other World,* Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and mediæval Kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augoeides never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man—the astral soul—the Kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the "fall of Adam," contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared—

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may

occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and his spiritual soul or the monad—*i. e.,* spirit and its vehicle—had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul—Manas and *its* vehicle Kâma Rûpa—and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se;* and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Avîchi, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men,* on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i. e.,* the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the

same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature—the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our *only* personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings—ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,[1] because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as preëxisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (*i. e.*, from a source higher than the Universal Soul—in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element—whereas it is the *seventh* in the Esoteric Philosophy, or Mûlaprakriti—purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and

[1] As says Krishna—who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man—in the *Bhagavad Gita:* "I am the *Cause*. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string." (Ch. vii.) "Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Maya [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind]." (Ch. vi.)

ethereal nature spread throughout the Universe, in short—Ether.[1] The stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms—which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature—an anthropomorphic and personal something, *i. e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, some Swedenborgians—those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching—fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D. D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The

[1] Ether is the Akasha of the Hindus. Akasha is Prakriti, or the totality of the manifested Universe, while Purusha is the Universal Spirit, higher than the Universal Soul.

higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust."

Although we do not believe in "the Lord and the angels"—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoïsts, nevertheless he fully believed in the existence of a "double" soul, or soul *plus* spirit, as one can see in his *De Generat. et Corrupt.* (Lib. ii.). He laughed at Strabo for believing that any particles of matter, *per se,* could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.[1] Aristotle is indebted for the sublime morality of

[1] *De Part.*, i. 1.

his Nichomachean Ethics to a thorough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the Tetraktys found."[1] But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Appelicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of "spirits" and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine,* and has taught us two important truths, viz., that for the exercise of "mediumship" personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or

[1] A Pythagorean oath. The Pythagoreans swore by their Master.

vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genunine handwriting of the "spirit," the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize, i. e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the "spirits" of the departed human beings that are at work even in the "materialization" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—*i. e.,* having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul,* which Plato, in the *Timæus* and *Gorgias,* calls the *mortal soul,* for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?[1]

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[1] The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Eds.

THE SACRED TREE OF KUM BUM*

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English, and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion—vol. ii, p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:—

"There were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of a plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

"The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character."

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1883.

he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace* of human trick, and my baffled mind *could not retain the slightest suspicion.*" Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled,* will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature,* Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found "neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence. A few God-favoured men* alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is

Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account by Sheffer, of the strangely distinct marking of some German butterflies *(Vanissa Atalanta)* with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick" but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the Sensar, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

ECHOES FROM THE ORIENT

(Continued.)

XII.

THERE have been so many secret societies during the Christian era, by whom claims were made to knowledge of nature's secret laws, that a natural question arises: "In what do the Theosophic Eastern Sages differ from the many Rosicrucians and others so often heard of?" The old bookshelves of Germany are full of publications upon Rosicrucianism, or by pretended and genuine members of that order, and to-day it is not uncommon to find those who have temerity enough to dub themselves "Rosicrucians."

The difference is that which exists between reality and illusion, between mere ritualism and the signs printed by nature upon all things and beings passing forever up the road to higher states of existence. The Rosicrucian and Masonic fraternities known to history rely upon outward signs and tokens to indicate the status in the order of their members, who, without such guarantees, are only uninitiated outsiders.

But the Sages we speak of, and their disciples, carry with them the indelible mark and speak the well-known words that show they are beings developed under laws, and not merely persons who, having undergone a childish ordeal, are possessed of a diploma. The Adepts may be called rugged oaks that have no disguise, while the undeveloped man dabbling in Masonic words and formulas is only a donkey wearing a lion's skin.

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word "society" the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control—his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are

brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.

It is claimed that the Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of the Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of the Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visible; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason, that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment of signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.

In two ways the difference between the Adept fraternity and the worldly secret societies can be seen—in their treatment of nations and of their own direct special disciples. Nothing is forced or depends upon favor. Everything is arranged in accordance with the best interests of a nation, having in view the cyclic influences at any time prevailing, and never before the proper time. When they desire to destroy the chains forged by dogmatism, they do not make the error of suddenly appearing before the astonished eyes of the people; for they know well that such a course would only alter the dogmatic belief in one set of ideas to a senseless and equally dogmatic adherence to the Adepts as gods, or else create in the minds of many the surety that the devil was present.

XIII.

The training of the disciple by the teachers of the school to which the Theosophical Adepts belong is peculiar to itself, and

not in accord with prevailing modern educational ideas. In one respect it is a specialization of the pilgrimage to a sacred place so common in India, and the enshrined object of the journey is the soul itself, for with them the existence of soul is one of the first principles.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; to-day at the pinnacle of wealth and power, to-morrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centers of spiritual force from which radiate elevating influences not perceptible to the pig-sticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centers were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his

last, are on difficult, often dangerous places; the road, indeed, "winds up hill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. Nothing is gained by favor, but all depends upon his actual merit. As the end to be reached is self-dependence with perfect calmness and clearness, he is from the beginning made to stand alone, and this is for most of us a difficult thing which frequently brings on a kind of despair. Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. So, instead of being constantly in the company of a lodge of fellow-apprentices, as is the case in the usual worldly secret society, he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. But this produces no selfishness, because, being accompanied by constant meditation upon the unseen, the knowledge is acquired that the loneliness felt is only in respect to the lower, personal, worldly self.

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure that he is neither Adept nor disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weakness as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

XIV.

Looking back into the past the nineteenth-century historian finds his sight speedily striking a mist and at last plunging into inky darkness. Bound down in fact by the influence of a ridiculous dogmatism which allows only some six thousand years for man's life on earth, he is unwilling to accept the old chronologies of the Egyptians or Hindûs, and, while permitting the assumption of vast periods for geological changes, he is staggered by a few millions of years more or less when they are added to the length of time during which humanity has peopled the globe. The stu-

dent of Theosophy, however, sees no reason why he should doubt the statement made by his teachers on this subject. He knows that the periods of evolution are endless. These are called Manvantaras, because they are between two Manus, or, two men.

These periods may be called waves whose succession has no cessation. Each grand period, including within it all the minor evolutions, covers 311,040,000,000,000 human years; under a single Manu the human years come and go, 306,720,000 in number, and the lesser yugas—or ages—more immediately concerning us, comprise of solar years 4,320,000. During these solar revolutions the human races sweep round and round this planet. Cave-dwellers, lake-dwellers and those of a neolithic or any other age appear and disappear over and over again, and in each of those we who now read, write and think of them were ourselves the very Egos whose past we are trying to trace.

But, going deep into geological strata, the doubt of man's existence contemporaneously with the plesiosaurus arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophists come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H. P. Blavatsky writes in her *Secret Doctrine:* "it teaches the birth of the *astral* before the *physical* body, the former being the model for the latter." At the time of the huge antediluvian animals they absorbed in their enormous bodies so much of the total quantity of gross matter available for frames of sentient beings that the astral man remained without a corporeal frame, as yet unclothed "with coats of skin." For this reason he could exist in the same place with those huge birds and reptiles without fear. Their massive proportions inspired him with no terror, and by their consumption of food there was no lessening of his sustenance. And, therefore, being of such a composition that he left no impression upon mud or plastic rock, the death of one astral body after another left no fossil and no mark to be unearthed by us in company with the very beasts and birds which were his contemporaries.

Man was all this time acquiring the power to clothe himself with a dense frame. He threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world—and others as well—felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an

age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by the soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in the very early geologic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages, as I may call it, which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves—for it is held that *we are those very persons,* now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then and have been under its influence ever since, and it seems fitting that that great doctrine should be taken up at another time for a more careful examination.

(To be continued.)

ARE THE "ARABIAN NIGHTS" ALL FICTION?*

By W. Q. J.

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is, how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, &c., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping. and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

AROUND THE TABLE

THE Doctor had been telling about the courage shown by one of his patients that day, as the Family sat comfortably on the porch in the twilight. The careful placing of screens and a shrewd disposal of lights have made this delightfully retired porch a cool and refreshing room for reading and sewing after a hot summer day. And tonight the round wicker table was heaped with newspapers and magazines, and Mother's sewing-table looked very business-like indeed; but for once hands and eyes were resting, while the events of the day were being checked over, with the usual Family "give and take."

"It was a capital operation," continued the Doctor, "very serious indeed; but that boy—for he is only twenty-one—showed no fear whatever at the prospect."

"How do you account for it, Doctor?" asked Mother.

"Why, he's a Theosophist," was the answer. "'You tell *those people,'* said the boy, 'how much Theosophy has meant to me in this trouble.'"

"Who did he mean by 'those people'?" asked Spinster, interestedly.

The Doctor smiled—"Why, Mentor and the rest of you who make the public meetings possible, I suppose."

"Not much like the man who came to me today," remarked Big Brother with a chuckle. Big Brother's law practice brings him into touch with many strange people. "My man was scared half to death, and my strongest assurances only half calmed him."

"What had he been doing, Son?" asked Mother, fondly looking over at her big kind-faced boy.

"Doing the right thing, Mother," answered Big Brother—"doing the right thing in the face of suspicion and hostility—and he is still scared of what will happen."

"Why didn't you talk Theosophy to him then?" asked Spinster—"it was a fine opportunity."

"Because he is a church-man," was the answer, "and thinks Theosophy is some 'crazy' belief, and that Theosophists are 'heathens'—so I had to keep quiet, I'm sorry to say," added Big Brother with a sigh.

"If he would trust the teachings of his own teacher, Jesus, he wouldn't be frightened," said Mentor, suddenly coming into the talk. "How could he expect harm to come to him when good and unselfish action had been taken? Why don't these church men practically apply the teachings they say they hold so dear?"

"Oh, they think the teachings are *theoretically* true, I guess," remarked Doctor, ironically, "but not *practical* in this day and age—at least I've heard some of them say so."

"Well, Theosophists are like that, too, aren't they?" asked Student, who had seemed far away from the talk and buried in thoughts of her own, "—or some of them, at least," she added virtuously.

"Why, Theosophists are just 'folks' like anybody else," laughed Spinster.

"And yet we've seen contrasts today," said Mentor quickly, "this boy of the Doctor's calmly and bravely facing death; and this frightened and distressed citizen Big Brother mentions. One relies on the Law of his own being, and the other, though he knows he has acted aright, fears the consequences."

"How do you account for it, Mentor?" asked Student.

"One has a *living* faith," was the answer, "the other a counterfeit one—and his fear really invites disaster for him, and half vitiates the results of the good he has done."

"What do you mean, Mentor, by that phrase 'the Law of his own being'?" asked Mother. "I feel that I understand, but I couldn't put it into words to save my life."

"Well, it isn't an *outside* law, that is certain," answered Mentor, as the Family settled back to listen—"for there really is no outside law, nor any outside law-giver, in fact.

"This dependence upon an outside God, and an outside Law, is the greatest mistake the church-men make—a misapplication of the teachings of Jesus, who clearly taught that God is within.

"Law is inherent in the being; without beings there would be no Law—only the potentiality of it. 'There is no action unless there is a being to make it and feel its effects', says the old aphorism. Therefore the Law must be within the being himself.

" 'Whatsoever a man soweth, that shall he also reap', said Saint Paul—and Jesus, too, in effect. This is a statement of Law, the *one* Law. The Scientist puts it this way: 'Action and re-action are equal, and in opposite directions'; the Philosopher says: 'Every cause produces its equal effect; every effect presupposes a sufficient cause'. These statements are one in fact—statements of the One Law. They show that it applies equally upon all planes—the physical, the mental or psychical, and the spiritual—that One Law rules throughout the universe, the nature its action takes depending upon the media, or planes, we see it acting in—though as a matter of fact every act shows its effects on every plane of being."

"Why, that is *Karma*, Mentor," said Mother, as if surprised. "I did not definitely associate the idea of Karma with the phrase, 'the Law of one's own being'."

"There is just the trouble with so many students," answered Mentor with a smile. "While they will not admit it, they really think of Karma as something outside themselves. It is not out-

side; it is within. The word Karma means 'action and re-action'. The best definition of Karma I know is this one, given by William Q. Judge: 'Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly'. With every thought, word and deed we invoke the Law—set it in motion; and the re-action inevitably comes back to us, the point where the disturbance was initiated.

"No being implies no action; no action implies no re-action—therefore, no being = no Law: and therefore the Law must be inherent in the being. It's as clear and logical—and as completely demonstrable—as a theorem in geometry.

"Your sick boy, Doctor, realized the reign of Law, even if he could not express it in words—and so he had no fear. Your righteous client, Big Brother, leans upon an 'outside God' whose ways are 'past finding out'—and so he was badly frightened, although he had unselfishly tried to do right. The man who recognizes that Law rules in everything and every circumstance can have no fear whatever under any circumstances. 'Whatever comes to me, from whatever apparent source is my own—the reaping of what I have sown in this or some previous life', he says to himself—'I cannot avoid it, nor do I want to avoid paying my just debts. But, knowing this, I will sow worthy seeds for *future* harvests—meantime reaping the fruits of past sowings with a steadfast realization of their justice, and a keen eye for the lessons the experiences will bring.' That is a sound, intelligent position to take; and, once assumed, fear will inevitably leave us and our wisdom and discrimination will grow."

"That makes clear your phrase, 'the Law of his own being'; and I thank you, Mentor," said Mother, gratefully.

"I suppose this 'looking outside' for God and Law is the result of our early theological training," thoughtfully remarked the Doctor.

"Yes, that is true," said Mentor. "If Theosophists would but study Mr. Judge's 'Aphorisms on Karma', as published in the old *Path* Magazine, they would no longer have mechanical ideas of Karma, nor place so much useless dependence upon outside entities—they would invoke the Law for themselves."

Somebody turned on the lights as Mentor finished speaking; and the Family group broke up—some to go out for the evening, others to attend to duties at hand.

* * * * * *

Big Brother looked through the bound volumes of THEOSOPHY and found the "Aphorisms on Karma" in the December, 1912, issue of this magazine. And so may any other student who wants to clear up his conceptions of the workings of Law—from within.

PROJECTION OF THE DOUBLE*

IN one of the daily issues of the *N. Y. World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Head-quarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body *(Mayavi-rupa)* across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with the gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there, saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *fehtas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of the Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Head-quarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute, and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very sceptical as to such a possibility before, proclaiming it after the occurrence as "the most glorious, solemn of sights." Three times, during one evening the "form," perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moon-light . . . and then faded out. Again, the case of Mr. Ramaswamier, B. A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science: he first saw a Mahatma's portrait; then saw him in the "double;" and finally met him in

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1883.

the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R.'s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their "phantom" form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their doubles so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells *(Night Side of Nature)* of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid

opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying, "Why, Sir, I have just let you in!" (or words to that effect.) Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emilie Sagèe, governess in a ladies' school at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crepe. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it."

FROM THE UPANISHADS[1]

This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.

By truthfulness, indeed, by penance, right knowledge, and abstinence, must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

MUNDAKA UPANISHAD.

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* A condensed version is given by the Hon. R. D. Owen in his "Footfalls on the Boundary of another world," and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d'Assier "Essai sur L'Humanité Posthume, etc." A translation is in *Light* for August 18, 1882 (q.v.).

[1] Selected from Extracts printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

ON THE LOOKOUT

The editor of the *Metropolitan* magazine voices an observation that we hope may be widely considered. He finds that war has caught the country unready in much more than a material sense, and dwells upon the ethical unpreparedness of America in these words:

> "No nation in the world was more wedded to the idea of individualism than ourselves. Each man for himself and let the devil take the hindmost. That was our motto. Herein lay the spirit of our democracy. . . .
>
> "When every man has been educated to think only of himself, he cannot suddenly in a great crisis begin to think of something entirely different. Theoretically we all love our country and are willing to serve it or die for it. But since in peace time we have never thought of serving any interest but our own and have never thought about dying at all, it is very difficult to know in a sudden crisis how to go about serving or dying for our country. . . . Every individual thinks he wants to do something for the general welfare, but in reality he is thinking mainly of something else; he is thinking about his own individual welfare and wondering how that is going to be affected by the war. It cannot be otherwise, for he has been educated all his life to think about his own welfare and nothing else."

The editor goes on to hope that the lesson suddenly exposed to our consciousness will not "be altogether lost," and says:

> "The theory of every man for himself has been punctured. Humanity needs our individual services; and if we must have a more concrete object to serve, our country has called upon us. . . . Our democracy has still to be organized so that the good of the many is put above the selfish interests of the few. Democracy no more than autocracy can run by itself; it has to be organized and constantly energized."

But how? There are many who see the evil effects of war, of "big business," of governments as organized and energized, of life devoted to the aggrandizement of the individual. The world has never lacked jeremiads and the prophetical warnings of further evils to come, and of iconoclasts the supply has always been in accordance with the demand—the trade of the image maker and the profession of the image breaker are mutually supporting. We answer our own question in the only way it can ever be answered, by pointing to the message and example of all the great Saviors of history and tradition: that man is a spiritual being; that brotherhood and unselfishness are the fact of his being and the law of his well-being. Until Karma and Reincarnation are recognized as the basis of individual and collective action in every relation of life, self-seeking and its evil fruits will afflict mankind. War is the collective harvest of individual and national selfishness, sown and cultivated by materialism in philosophy, science and religion. Theosophy and Theosophists alone can furnish the basis and the energy for a true Republic of mankind.

A Simple Study In Theosophy, by Michael J. Whitty, is a modest, and therefore a clean, clear, and fairly accurate presentation of the principal tenets of theosophical teachings. For the most part it repeats, in the author's language, which is easy and flowing, the ideas of H. P. B. and W. Q. J. Here and there the statements are clouded and colored by impressions apparently derived from the interpretations of Mrs. Besant and other writers of her school. This is seen particularly in the treatment of the evolution of a solar system, where the Logos is spoken of as a "Great Being" and the earth is said to be "the creation of, part of, and directly the concern of" this "great

being" and his "Helpers." This is purely Besantesque and is only the Jewish "Lord God" and "Elohim" under a theosophical nomenclature. Mr. Whitty should have borne in mind H. P. B.'s phrase regarding "the Personal God idea, which every true occultist regards with detestation and horror," and her statement in the *Secret Doctrine* that the "Logos" is simply the name for the "collective aggregate of Dhyan-Chohanic hosts." Apart from this and a few other and minor misunderstandings the book is excellent. The sincerity and good sense of the writer are further shown in the list of "books recommended for further study" at the conclusion of the volume, which consists for the most part of the standard writings of H. P. B. and W. Q. J. and those recommended by them, though why Mr. Whitty should have felt impelled to include Mrs. Besant's writings and those of her present associate, can best be left to him to explain. It is as if with the New Testament should be recommended the papal "bulls" and Cotton Mather. "A Simple Study In Theosophy" is itself so much better than anything emanating from such sources that we much prefer to recommend it to those avid for theosophical literature bearing date of the twentieth century. (New York: Mitchell Kennerley. Price, postpaid, $1.25.)

"We are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness, and is dimly conscious that he is working with great and constant efforts, and without any idea towards what end those efforts are directed, then descends on him the misery of nineteenth century thought. He is lost and bewildered and without hope. He becomes sceptical, disillusioned, weary, and asks the apparently unanswerable question whether it is indeed worth while to draw his breath for such unknown and seemingly unknowable results. But are these results unknowable? At least, to ask a lesser question, is it impossible to make a guess as to the direction in which our goal lies? This question, born of sadness and weariness, which seems to us essentially part of the spirit of the century, is in fact a question which must have been asked all through the ages." This quotation from the "Gates of Gold" comes to mind on reading *"I, Mary McLane." "I, Mary McLane,"* is neither an autobiography nor a confession, thought it might easily be mistaken for both. It is a series of echoes from that lazaretto of souls termed Kamaloka in theosophical parlance: the putting into print of those mental fevers, hallucinations, and morbidities that are a part of the spirit of the age, and that each one experiences in the reactions that succeed intoxications, physical or astral. Here and there through the book are fitful efforts of conscience toward the sanity of repentance. Evidently Mary McLane has read Theosophical literature, for she seems to "believe" in reincarnation, and recites former lives as courtesan. And perhaps such an explanation would best account for her book, for it is a kind of selling of the soul for a price—both seller and purchaser losing by the transaction. Like many another, Mary McLane has gotten from life what the distiller gets from the grain, a means of merchandise in intoxications and deliriums of self-flagellations. One thinks of Rousseau, of De Quincy, of Verlaine, of Marie Bashkirtscheff, of the many who, as a result of practices pursued in former lives, are reborn in this with two natures, the one opposing the other, so that they alternately seek the mysteries and, having come near to the Temple, make themselves drunken with the sacramental wine. Thus, *"I, Mary McLane,"* is essentially a *post-mortem* communication and as such bears the muddy imprint of the seance-room. It is a dissection, not a self-analysis.

The press syndicate associations are devoting more and more attention to the "craze for the occult that is sweeping the country"—to employ the phraseology of one of them. A recent full-page article published in many papers stresses the evil effects, particularly among women of "leisure and

refinement," of "circles," trances, recourse to witches and soothsayers, oriental swamis, and "occultism" generally. It is interesting to note, in contrast to a generation ago, that papers, journals and periodicals devoted to what was then called "spiritualism" are today a rarity. On the other hand there are numberless magazines and books devoted now-a-days to exploitation and propaganda of psychic research, psychology, telepathy, magic, astrology, new thought, mental healing, christian science, Eastern cults, and all the hodge-podge of astral delusions, however named. The conventional papers and magazines contribute their quota, too, ranging all the way from the purely sensational and fictional to the ponderously serious speculations of the scientists and psychologists of the schools and universities. All this is mere merchandising and strictly follows the law of supply and demand. Beneath all this flotsam and jetsam, which is nothing more than the return of the cycle marking the recrudescence of the follies and philosophies, the religions and gods, of decadent Egypt, Greece and Rome, under other names, the student of H. P. B. can discern the inevitable workings out of the law of reincarnation and karma. It is the stream of returning egos repeating once again the errors of their former lives. In the midst of it the "sacred tribe of heroes" are working silently and diligently cultivating the seeds sown by H. P. B. and the Wisdom-Religion which never perishes is germinating in the mind of the race. By the end of the century these weedy exuberances will have fallen to the earth from which they sprang, and the karmic stamina of the race, strengthened by its sufferings, will see *taught and demonstrated* the principles and practice of true Occultism. For that day all true students will work without ceasing, knowing that this is the time of sowing, not of harvest. "The evil Karma of the world must work itself out" before that world will be willing to learn.

Among the many cries for "a new religion," since this war began which proclaims the abject and utter failure of Christianity, none has sounded so deep a note of honesty and sincerity as G. Stanley Hall's *"Jesus, the Christ, in the Light of Psychology."* For many years Clark University has been renowned for its department of Psychology, of which Dr. Hall, the president, is head. He has been a pioneer in the psychological field by his open declaration that the soul of man is the one source of his evolution, and that, therefore, the soul of man is the most important object of study. In the present work he says:

"Religion and all that it has and is, its God, Bible, churches, creeds are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restrictions which he has imposed upon his impulses. The deities he worships are his own creation and not he theirs. His soul in its positive creative era was more fecund and originative than he has ever dared to dream. It had a dynamic, magic power that it has quite forgotten."

But it is not our intention to review this work; merely to take note of it as a sign of the times. However revolutionary its ideas may seem in theological and student circles, they have been quite forestalled by the writings of Madame Blavatsky, especially, and in fact, in such a work as this, it is easy to recognize her leavening influence. Scarce one of the cultivated men and women of Dr. Hall's generation in New England has not been informed on the propositions which she set forth both in *Isis Unveiled* and *The Secret Doctrine*. That Dr. Hall uses other methods than Madame Blavatsky's is perhaps far more helpful in the particular field where he can plant. At any rate, this book (in two volumes) can but hasten thought and effort toward "a new religion," which must of necessity rest on the fundamental truths of the God within, the Law within, and Evolution from within, outward.

It is interesting to note that Dr. Hall believes that the *message* of Jesus would continue dynamic, even could it be proved Jesus were not an

historical character; yet "even could his existence be disproven, we shoul have to postulate some such person at about this time, place and circum stance."

We could wish that the author were a little farther-seeing on th subject of the miracles of Jesus. He believes that the ideal miracle is sym bolic, and would demand "a complete katharsis of theurgy" to sweep awa many modern repugnances to Christianity. The Theosophist, little thoug he may value theurgy as a claim to establish any truth, yet has its explana tion; he knows how not to materialize the spiritual, as well as to sublimat the material. Dr. Hall looks at one side of the shield, in this instance. W would agree with him, by all means, not to draw the soul down; but we mus raise matter up! A knowledge of the soul, which may in any true sense b termed "spiritual," can leave out no department of nature, but must b aware of the unity of all things.

Professor Nels Quevli, in his book, *"Cell Consciousness,"* recites tha "the cell is a conscious intelligent being, and, by reason thereof, plans an builds all plants and animals in the same manner that man constructs house railroads and other structures." He argues that "a cell is a combination of multitude of highly organized and specialized primordial beings. The cel contains in itself crowds of skilled workers, numbering thousands or millions When the cell multiplies by division there is simply an equal division of colony of specifically skilled workers in the cell, which is called the nucleus In this way you can clearly see that the knowledge, skill and experienc possessed by the cell, or more correctly speaking, by the individuals com posing the cell, and which they have accumulated through the past ages o experience, is handed on to posterity and preserved." This is pure Occultisn as far as it goes. The scientific students and periodicals which are makin much of Professor Quevli's work, as a "great advance" and a "new epoch in science are deferentially advised to study *Isis Unveiled,* published in 1877 wherein they will find all that Professor Quevli has discovered, and muc more, laid down in H. P. B.'s statements on instinct, memory, will, and evo lution. And after such preliminary study, if they will take up seriously th further treatment of "evolution" from the standpoint of intelligent con sciousness, that is found in the *Secret Doctrine,* published in 1888, we tak no undue hazards in assuring all and sundry that they will be rewarded be yond all measure, and "science" for the first time in Western adventure wi find itself on a firm philosophical and truly scientific foundation: we ar tempted to add, on an *honest* foundation for the first time, too; where credi will be given to the sages of old, who long ages ago solved, with the *hel* of Nature, what science in our days tries to ravish from her. Two quota tions from the *S. D.* are illuminating as covering in their immense general isations all that science has accomplished or can ever hope to accomplish, i teleontology. They follow:

> "The collective hosts of spiritual beings are the Intelligent Force which give to and enact in Nature her 'Laws.' This Hierarchy o spiritual Beings is like an army, each with its separate individualit or life, and its limited freedom of action and limited responsibilities *each contained in a larger individuality,* to which its own interests ar subservient, *and each containing lesser individualities in itself.*"
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> "There is but one indivisible and absolute Intelligence in the Uni verse, and this thrills throughout *every atom and infinitesimal point o the whole Kosmos.*"

Every atom is a Life, teaches H. P. B., engaged in the Ever-Becomin In man as he is are all the threads of evolution, to be woven at last into th perfect vesture of the Soul. "Nature exists for no other purpose than th evolution of the Soul." May Professor Quevli and others like him soo *consciously* learn this so that they may "help Nature and work on wit her"—not against her, as so many have done.